A

SERMON

Againſt Drunkenneſs.

PREACH'D

At St. *Paul's* Church in *Bedford*,

At the ASSIZES there held,

Auguſt the 8*th*, 1700.

By *M. HEYNES*, A. M. Miniſter of *Wroxal* in *Warwickſhire.*

LONDON,

Printed for *George Ratten*, Bookſeller in *Coventry*, and are to be Sold by *William Hawes*, at the *Roſe* in *Ludgateſtreet*, 1701.

A

SERMON

PREACHED

At St Paul's Church in Sky

At the Assizes held [illegible]

[illegible] the 8th 1770.

By [illegible] M.A. Minister of

[illegible]

LONDON

Printed for George Kearsley, Bookseller in Ch[illegible]

and are to be Sold by [illegible]

Price [illegible]

PROV. XX. 1. *Wine is a mocker, ſtrong drink is Raging; and whoſoever is deceived thereby is not Wiſe.*

THe deſign of this Aſſembly being not only to regulate matters of Right, but to reſtrain and put a ſtop to thoſe Vices in General, which tend to undermine Society, by making Men pernicious Members of the Publick; I cannot (I ſuppoſe) more directly be Subſervient to it, than by Endeavouring to obviate that too common vice of Drunkenneſs. A Vice which, in more repects than one, ſtrikes at Society, and which is productive of many, if not moſt, of thoſe greater Crimes, which, at theſe times, Juſtice takes Cognizance of: It, by the way of Idleneſs and Luxury, leading the way to Poverty, and then, when it hath made Vicious Men neceſſitous, puting them upon unlawfull methods to ſupply their Neceſſities, or rather Vices: It, what *Solomon* in my text obſerves, making Men mad, and then, when diveſted of Reaſon, letting them looſe to ſpeak and act in Defiance of the Laws of God, of thoſe of the Land, of

thoſe finally of Nature it ſelf. In a word, A vice, which in general Proves a nurſery for our Goals, which betrays and trains Men on to thoſe Crimes, which, at long run, make them publick Examples, and, in ſo doing, cuts out and furniſhes unhappy Work for theſe Aſſemblies.

And in order to deter from this Vice, I have pitch'd upon theſe words of the Wiſe-man, in which he ſets before us the madneſs and folly of it. *Wine*, ſaith he, *is a Mocker, ſtrong Drink is Raging; and whoſoever is deceived thereby is not Wiſe.*

From which words I ſhall Diſcourſe in the following Method.

I. *Firſt*, I'll ſhew what is Drunkenneſs.

II. *Secondly*, I'll endeavonr to ſhew the Evil Nature and Conſequences of the Vice. And as an Inference from this

III. I'll *Thirdly* ſhew the extream Folly of it; thereby to diſſwade all thoſe, who indulge themſelves in it, from taking any longer a liberty therein; by making it appear, with how juſt Reaſon it is, that the Wiſe-man declares *Wine to be a Mocker, ſtrong Drink to be raging, and whoſoever is deceived thereby, not be wiſe.*

I. And Firſt, to ſhew what is Drunkenneſs.

Now,

Now, Drunkenneſs in general may be defined; A voluntary going beyond the juſt and allowable meaſures of Drinking: But what theſe Meaſures are, I muſt here enquire.

Now the juſt Meaſures of Drinking are to be diſcovered by conſidering the allowable ends of it; for they are ſuch as are proportionate to thoſe Ends.

1. And as for the Ends that we may propoſe to our ſelves in Drinking. The firſt and moſt general one, and which Nature immediately intends, is the Conſervation of our Lives and Health. And with relation to this end, the Meaſures to be obſerved in Drinking, as they are to be proportioned to it; ſo ordinarily, and unleſs where Diſtemper or ill Habit have depraved our Appetites, they are to be determined to us by the cravings of Nature it ſelf.

2. Another allowable end of Drinking, is the ſweetning humane Life, by a more free, tho' always temperate uſe of thoſe good Creatures, which God hath provided for us.

And that this is a lawful end of Drinking, ſome what, at leaſt, more than to the preſerving Life and Health, is ſtrictly neceſſary, I gather hence; Partly, for that Providence (which we cannot, without impiety, charge with acting the Tempter) hath furniſhed the Table of the Earth, not only with that Abundance, which is more than enough to uphold Life; but with thoſe Varieties whoſe end can well be no other than to ſweet-

en

en it: Partly, from what our Saviour did at the
John 2. *v.* 10. Mariage of *Cana*; where even after Men had ſatisfied Nature, he wrought a Miracle to furniſh Wine to gratify it.

But tho' this of pleaſing Nature, be an allowable end of Drinking, yet muſt we be cautious in proſecuting this end. No Liberties prejudical to Nature, either as to Health, or Reaſon, are to be taken. And ſince all pleaſures of Senſe are enſnaring, and unleſs ſparingly enjoyed, tend to ſenſualize the Soul; the moſt innocent gratifications of Senſe are to be uſed, but as ſauces to Life, to make it paſſable, not to make us in love with it. Nor can any one ſafely pleaſe himſelf, either in Meats, or Drinks, who is not more cautious of offending in Exceſs, than deſirous of gratifying himſelf, and more ready to deny himſelf what liberty he might take, than to indulge himſelf any that he might not.

3. A Third End that ſometimes may be propoſed in Drinking, particularly ſtrong Drinks, is to qualify Sorrow, and make Miſery more ſupportable; according to that paſſage, *Prov.* 31. 6, 7. *Give ſtrong Drink to him that is ready to Periſh, and Wine to thoſe that be of heavy Hearts: Let him Drink and forget his Poverty, and remember his Miſery no more.*

This is, indeed, a Medicinal end of Drinking, and therefore this is to be propoſed to themſelves, not by all perſons in general, but by thoſe only who lie under Troubles: And thoſe, not any indifferently

differently neither, but ſuch only as are attended by ſuch circumſtances, as that, without this Application, they are not to be managed by Reaſon.

For all ſorts of Troubles, tho' very diſturbing, are not to be drowned away: They, many of them, tend to bring us nearer to God. There is a remorſe of Conſcience that awakens to Repentance, which it would be a Sin to remove by any thing but that Repentance to which it calls. There's a diſtaſt againſt the World, that tends to remove our unſatisfy'd Thoughts to Heaven; and to waſh away theſe melancholy Moods, ſo uſeful to Religion, would be Criminal. Nay, indeed, all Afflictions in general, if we are not wanting in ſeconding them, do ſo naturally tend to improve us, that I can find no particular ſort of them that ought to be removed by any other Methods than thoſe of Conſideration, which at once remove and improve them, excepting only thoſe, which riſe ſo high as to threaten the overpow'ring the Mind, which trouble the Imagination, and by making the Thoughts too ſtubborn and impreſſive, expoſe to the danger of a ſetled and bodily Melancholy.

This ſeems to be the only proper place for the applying this Remedy: And yet, even here, great caution muſt be uſed. The Spirits muſt be only chear'd, but not over-pow'red: The Thoughts amuzed, that they may be made more tractable, but not the Reaſon diſabled for governing our

Words

Words or Actions. All finally muſt be done with a juſt Care that none be Offended; nor any one by our lawful uſe of Wine, in a particular Caſe, be tempted to make an unlawful one of it in general.

Now from what hath been ſaid, as to the allowable Ends and juſt Meaſures of Drinking, we may eaſily come to a Knowledge of what is Criminal Exceſs. For, in general, whatſoever Meaſures are not proportioned to ſome one, at leaſt, of theſe Ends and conſiſtent with them all; nay whatever Meaſures, tho' conſiſtent with all theſe Ends, yet obſerve not the aforementioned Limitations; whatever finally, claſh with any known Duty; whether Mortification by ſenſualizing the Soul; Induſtry, or Uſefullneſs in our Callings, by hindring us from following our Vocations; or Charity, by making us decoys to train others into Intemperance: All theſe Meaſures, doubtleſs, are Exceſſive. He that takes them, over-goes his Bounds; and therein is, in ſome meaſure at leaſt, guilty of Drunkenneſs.

II. And now I have ſhewed what is Drunkenneſs, I paſs on, Secondly, to ſhew the evil Nature and Conſequences of the Vice. And this I ſhall do

1. *Firſt*, By ſhewing the contrariety of it to Nature.

2. *Secondly*, The inconſiſtency of it with Man's preſent Intereſts.

3. *Thirdly*,

3. *Thirdly*, The Contrariety of it to the Laws of God, and, which is the Conſequence of this, its Inconſiſtency with Man's future Happineſs.

1. And Firſt, exceſſive Drinking is contrary to humane Nature it ſelf; to the Appetites of which it offers violence; the whole of which it diſguiſes and renders Ridiculous.

That it is contrary to the bodily Appetites, the ordinary nauſeatings of Nature ſhew; and when this caſts up its Load, it demonſtrates what violence has been done it.

And it is ſtill more contrary to humane Nature, conſidered as to what's rational and peculiar to Man. For the Air and whole Habit of the Man is by this Vice, ſo much changed, and humane Nature becomes thereby ſo unlike it ſelf, ſo Apiſh and Ridiculous, that we muſt own, that our reaſonable Nature and this Vice are incapable of ſtanding together, and that when this Brutiſh Exceſs hath overpow'red a Man, the humane Nature ſeems to have retired, and to have left, if ſo much, no more than the outward Shape of Man behind.

2. And as this Vice offers Violence to Man's Nature; ſo in the Second place, does it ſtrike at his Intereſt here; and that with reſpect both to Body, Mind, Eſtate and Reputation.

1. As to the Body, in the firſt place, The Health of this is immediately prejudiced by it; and the diſorder that inſeparably accompanies the Debauch, gives the Drunkard a fair intimati-

on of thoſe future Infirmities, which by frequently inflaming his Blood, and over-waſhing his Stomach, he is Sowing the Seeds of in his Nature.

I know theſe ſort of Perſons do not often look ſo far before them, as to be apprehenſive of the diſtant ill Conſequences of their repeated Debauches, as to their Health. If they can but rubb over the immediate diſorder of their over-charged Bodies, they think they have licked themſelves whole again; and when the Crop-Sickneſs is over, they apprehend no farther. But if they did not too univerſally in their unthinkingneſs imitate thoſe Brutes, whom, in their Exceſſes, they more than imitate; they muſt needs, by the example of thoſe who have in pain lived Confeſſors to this Vice, and by untimely Deaths Died Martyrs to it, be convinced, that they are no other than furniſhing Death with Artillery againſt themſelves; and taking an Effectual courſe, if not, not to Live out Half their Days, yet, at leaſt to but Languiſh out the Whole.

But further, beſides theſe Seeds of Diſtempers which Drunkenneſs ſows in the Body; it expoſes the Life and Limb to external violences. It lays the perſon open, without the defences of Reaſon, and, as he has cauſe to fear, of Providence too, to all thoſe unhappy Accidents which may befall a *Natural* or which a Madman may Run into.

And

And ſhould the Drunken wretch be permitted to Periſh in thoſe Dangers, which he throws himſelf into (which what ſecurity has he but he may?) Good God! In what amazing Circumſtances does he go out of the World! and with what Confuſion will he face his Judge, whilſt Reeling, as it were, from his Debauch, and having his Sins immediately hanging about him!

2. But Drunkenneſs is not only of pernicious conſequence as to the Body; it has an ill effect upon the Mind too. It dulls by degrees the Parts, ruins the Underſtanding, and that not only for a time, and during the Debauch, but Habitually.

There is a very intimate Connexion betwixt the Soul and Body, the former acts by, and as to the perfection of its Operations at leaſt, depends upon the latter; ſo that when the Body is diſordered, the Soul is too; aud the confuſion of the Animal Spirits introduces a confuſion into the Reaſoning Faculty which acts by them.

This we plainly ſee is the immediate conſequence of Drunkenneſs for the Time of the Debauch, when the Heat and Diſorder of the Blood ſhews it ſelf in the irregular and incoherent Motions of the Ideas; which are oft ſo wild, that not Connexion enough is to be diſtinguiſhed in them to denominate the Man, thus diſordered, a Reaſonable Creature.

Now, if every ſingle act of Drunkenneſs does in ſome meaſure introduce this Diſorder, and every repeated one renews it: 'Tis an eaſy and natural Concluſion to infer, That at laſt theſe Diſorders may become Habitual, and the Mind thereby (in part at leaſt) be diſabled.

And thus, by Degrees, the moſt methodical Judgments are often confounded, by introducing a Confuſion into the Spirits: The livelieſt Imaginations rendred wild, and the ſprightlieſt Parts dull'd, by raiſing continual Clouds in the Brain; and at laſt, that Air of Sottiſhneſs Habitually ſeizes the Mind of the Drunkard, which had long ſince, in great meaſure, taken poſſeſſion of his Body. And when this comes to paſs, the Deſpicable Animal lives to ſee himſelf contemn'd by thoſe very Companions who uſed to Court him: And they, perhaps, come at laſt to ſeek their Diverſion in him, by playing upon his Dullneſs, whom they uſed to ſeek it from, in liſtening to his witty Converſation.

I omit here the ill Effect which this Vice has alſo upon the Mind, in filling it with Guilt, and thence with Uneaſineſs; ſince this is not a peculiar Inconvenience of this Vice alone, but a conſequence of Sin in general: And I proceed in the next place to ſhew, how Drunkenneſs tends alſo to ruin the Eſtate, and by large Strides leads to Poverty.

3. 'Tis

3. Tis *Solomon*'s obſervation, that the *Drunkard comes to Poverty*. *Pro.* 23. 30. And the Reaſon of the thing ſhewes that it ought to be expected that it ſhould be ſo; while Experience Demonſtrates that it is ſo.

For in the firſt place, the Exceſs itſelf cannot be maintained without great Expence; and beſides at the Same time that it makes a Perſon ſpend more than his Circumſtances (it may be) can well bear, it hinders him from attending his Buſineſs, and ſo deprives him of the Supplies of Induſtry: Thus by ſloath, it tends *to cloath him with rags*; and while it Eats out his Eſtate, it hinders him from repairing it. *Pro.* 23. 21.

Add to this, that it lays Men open to the practices of Knaves and Cheats, when it has depriv-ed them of their Reaſon, and theſe not ſeldom draw them into bargains, that prove Fatal to their Eſtates and Families.

But theſe are Conſequences, ſome will ſay, that touch only thoſe of Moderate Circumſtances in the World; who conſequently are obliged to a way of Trade to make up their deficiency.

A large Eſtate will be Proof againſt theſe Inconveniences, it will bear the Expence without being prejudiced.

The ordinary and Immediate Expences of the Vice prehaps it may, but Drunkenneſs with its Conſequences and Attendants will ſink this too: For whatſoever other Vices may, this rarely goes

alone,

alone, but carries a great many chargeable Companions along with it.

If it meets with a free and liberal Temper, when it hath diſmiſſed the Reaſon, it turns it into fooliſh Profuſeneſs: The whole Company ſhall conſtantly be paid for, by our Laviſh Debauchea; and he won't be ſo ungenteel (as he thinks it) as to let thoſe pay any thing in his company, who have obliged him ſo highly as to be Drunk with him.

If it lights on a Luſtfull Complexion, it let's looſe the Reins of vitiated Nature to the utmoſt Liberties; it *makes the eyes*, as *Solomon* tells us, *to behold ſtrange Women.* Now the Liberties of this kind, one way or other, may be ſo very Expenſive, that a large Eſtate may feel the Effects of them.

Pro. 23. 33.

Sometimes again it gives that looſe to the Tongue, that *it utters thoſe Perverſe things*, whether againſt private Perſons, or the State, which lay the Perſon under the Laſh of the Law; and often-times 'tis well if a Puniſhment in the Purſe alone can Satisty.

Where finally this vice meets, in a Perſon, with an Inclination to Gaming, it ſometimes makes him raſh enough to Hazard all, when he is in ſuch a Condition, that he is likely to Loſe all he Hazards.

Againſt the Ill-conſequences of a Vice thus attended, no Eſtate can well be Proof. And therefore we may Univerſally conclude it to be

the

the Tendency of Drunkenneſs to bring a Man to Poverty.

4. And then finally, as to Reputation, Drunkenneſs is Fatal too; It ruins a Man's Good-name, and makes him both to be loathed and ſcorned by thoſe about him.

I know, indeed, (what 'tis to the ſhame of our Nation that it muſt be confeſs'd) that exceſſive Drinking is very common among us, which makes the Shame of the Vice leſs ſenſible. But whatever the Good-fellow may imagine hereupon, the World is not yet ſo wholly abandon'd to Vice, but what it openly condemns thoſe Vices that it too much practices. Even vicious perſons cannot but deſpiſe thoſe that are notoriouſly ſo; aud they'll only value the Virtuous while they Sin with the Vicious.

But what tho vicious Men concurr'd in decrying and deſpiſing Virtue, as well as in practiſing contrary to it? What tho' to be a Drunkard, would, among theſe, recommend a Man's Character, as well as it does his Company, when they have a mind to make a Debauch of it? Yet ſtill, I ſay, the Sober Man would be the only perſon of Reputation, in being ſecure of the Eſteem of Men of Wiſdom and Piety; while the Drunkard, in the midſt of the Applauſes of his fellow Sots, would be cover'd with the Shame that he merits. For they are the ſentiments of the Wiſe and Virtuous, that, in matters of Reputation,

putation, are alone weighed; and by their Eſtimates alone a good Name is to be Rated. Theſe only carry an Authority along with their Approbation or Cenſure; and the Commendations that theſe give do alone prove laſting; the Notes of Infamy that they ſtigmatize a Man's Name with, do alone Blaſt and Feſter it even to Poſterity.

And the Eſteem of theſe, as the Sober Perſon is ſure of, ſo the Drunkard ſhall not fail to meet with their Contempt. And, indeed, what can a Good-man elſe than abhor him, whom he ſees to be a Shame to his Nature, and Religion together? What can a Wiſe-Man other than Contemn him, who ſo often nakedly expoſes his own Folly and Weakneſs? who ſo frequently diveſts himſelf of that Reaſon, the conſtant preſence of which can alone ſecure the Truſt of a Secret, and make a perſon capable of the Character of a Friend?

This ſort of Shame, ſince it reſults from the very Nature of the Vice, will inſeparably follow it; and, in the Eſteem of all Wiſe-Men, ruin him that indulges himſelf in it. And would all our Magiſtrates but remember what they owe to God, whoſe Miniſters they are; what to their Prince, whoſe pious Deſigns for the diſcountenancing Vice, they ought to back; what finally to our Laws, to Execute which is the very end of their Inſtitution; by their due inflicting the Puniſhments, which by our Laws are ordered againſt this Vice, another ſort of Shame would accompany it: Such as, perhaps, might reſtrain many from

from the Sin, leſt they ſhould be made Examples of it's Puniſhment.

3. But ſo much, to ſhew the Inconſiſtency of this Vice with Man's Intereſt upon Earth. If theſe Conſiderations are not ſufficient to move any among you, in point of Prudence, to avoid ſo pernicious a Crime; I deſire them to conſider with me, in the Third place, how contrary Drunkenneſs is to the Law of God, both immediately in it's ſelf, and in its Sinful Conſequences; and thence, how utterly inconſiſtent it is with Man's future Happineſs.

As for the contrariety of Drunkenneſs to the Laws of God and our Religion; if Reaſon may not be admitted among theſe Laws, (which I am ſure muſt,) Conſult the Holy Scriptures, where this Vice is expreſly forbidden, *Eph.* 5.18. where it is alſo reckoned ſuch a Blot as renders a perſon unfit for Chriſtian Society here, 1 *Cor.* 5. 11. where finally it (together with thoſe other works of the Fleſh, to many of which it leads the way) is threatned with eternal Damnation hereafter, *Gal.* 5. 19, 20, 21.

Conſult *Deut.* 29. 19, 20. where we have theſe words, —— *If he bleſs himſelf in his Heart, ſaying, I ſhall have Peace, tho' I walk in the Imagination of my Heart to add Drunkenneſs to Thirſt: The Lord will not ſpare him; but then the Anger of the Lord and his jealouſie ſhall ſmoke againſt that Man, and all the Curſes that are written in this*

Book ſhall ly upon him, and the Lord ſhall blot out his Name from under Heaven.

Again, *Iſaiah.* 5. 11. God pronounces a Wo againſt Drunkards. *Wo* (ſaith he) *unto them that riſe up early in the Morning, that they may follow ſtrong drink, that continue till Night, till Wine inflame them.* And Again, v. 22. *Wo unto them that are mighty to drink Wine, and Men of ſtrength to mingle ſtrong-drink.*

Thus does God declare his Iuſt Indignation againſt the Offender in this kind: And in what manner he will Puniſh him in the next Life, the Scriptures elſewhere inform us. They tell us that *the Drunkard ſhall be excluded the Kingdom of God.* 1 *Cor.* 6. 10. They aſſure us *that the Abominable* (and ſuch hath the Drunkard rendred himſelf to the all-pure God) *ſhall*, among other the moſt Notorious Offenders, *have their part in the Lake which Burneth with Fire and Brimſtone; which is the ſecond Death. Rev.* 21. 8.

No leſs a Puniſhment then this is allotted Drunkenneſs it ſelf; of which if we alſo conſider the Criminal Conſequences, and that Train of other Sins that uſually attends it: If we conſider thoſe Oathes and Blaſphemies againſt God, and thoſe Injurious Speeches againſt Man, which the Drunkard ſo uſually Vents; together with all the other Groſs Violations of God's Laws, which his Drunkenneſs betray's him into; How much, (may we conclude) by this Complexion of Crimes, will his future Account be aggravated!

And

And how Exceeding great will be his Condemnation, who to a Sin, enough of it ſelf to ſink him into Hell, add's generally a multitude of other Crimes, that, without Repentance, are each of them ſingly Damning!

III. And now we have ſeen the Contrariety of the Sin of Drunkenneſs to Nature, to Man's Intereſt in the World, to the Laws of God, and ſo to his Eternal Happineſs: it will be eaſy (what in the Third and Laſt place I propoſed to do) to ſhew the Folly and Madneſs of it. Nay indeed, the Folly of it already appears; For to do what offers Violence to Nature, what conſiſts not with Man's Intereſt on Earth, nor his Salvation in Heaven, is certainly no leſs then to act Fool ſhly. Nor can there any thing be ſaid to Extenuate the Folly of thus acting, but only this: That (may be) the Drunkard acts not thus *Gratis*, but gains ſome preſent Advantage to compenſate the Dammage he ſuſtains.

This I know will be the Plea, that the Drunkard will make, to Iuſtify his Abſurd and Deſperate Procedure: but to beat him out of this Retreat, and to make his Folly appear Naked to the World, I'll here enquire what thoſe mighty Advantages are, which he pretends he reaps from this Vice: whether, as he Imagin's, he does indeed reap them; And if he does, what Proportion they bear to the Fatal Conſequences of the Vice. For after all, If they cannot Countervail

the Dammages he ſuſtain's, Folly will ſtill ly at his door; And Man kind will agree to charge him with want of his Wits, not only who pulls Evils upon himſelf for no conſequent Advantages, but who for the ſake of Trifling ones, runs himſelf into Evils, that will be Fatal to him.

Now as to the Advantages, which the Drunkard pretends to reap from his ſinfull Exceſſes; the Principal at leaſt are theſe.

1. The Gratification of Senſe, by the Pleaſure of drinking.

2. The Enjoyment of a Diverting and Uſefull Good-fellowſhip.

3. The Glory of Victory, in out-Drinking others.

4. The Promoting Trade, in helping the Buſineſs of Bargaining.

5. And Laſtly, the avoiding Reproach.

Theſe are the Advantages the Drunkard pretends to gain by his Vice; and whereby he hopes to ſhrowd himſelf from the Charge of Folly that lies againſt him. To make which good againſt him, I ſhall firſt examin whether he really Gains them; and then, ſuppoſing he does,

does, will ſhew, that they are no ways Sufficient to Ballance the Account.

1. And in the firſt Place, as to the Plea of the Pleaſure of Carouſing it, I ſee no Reaſon why, without Diſpute, this ſhould be granted, that the immoderate pouring down Liquors, tho' otherwiſe gratefull to the Taſte, ſhould be ſo mighty a Satisfaction to Senſe as ſome pretend.

For it does not follow, that becauſe a thing ſuites the Reliſhes of Man, that therefore the more any one takes of it, the more he Gratifies thoſe Reliſhes. Our Appetites and Reliſhes are proportioned to a Particular End, and when that is anſwered, the Reliſh may very likely be Diſguſted at what before Pleaſed it: And whatever the Drunkard may pretend, as to the Pleaſure that he finds in his Immoderate Drinking, I cannot but think it Demonſtrated, by the ſo frequently Viſible Effects of the Exceſs upon the Stomach; that tho' his Drinking may begin with Pleaſure, yet that it Flatten's as Nature is Satisfyed, and turns into Nauſeatings when this comes to be Loaded. And if ſo, (as 'tis more then Probable the caſe ſtands) when we have fairly Ballanced the Account, we ſhall find the ſumm to prove but a Cipher, and to be all loſt in Deductions.

But our Drunkard appeals to his own Experience; he's poſitive, he finds a Pleaſure in his Exceſſes

Exceſſes. What then have I been doing? to diſpute a Matter of Senſe, and argue againſt Experience is very odd. I own it, and were it with Men of Reaſon that I had to do in this particular Diſpute, I muſt have acknowledged the Unphiloſophicalneſs of my Procedure: But Conſidering with whom I have to do, I know not whether I have at all over-ſhott my ſelf. For I ſee not why Sober Reaſoning may not Carry it, even againſt the pretended Experience of Drunkards.

2. And, *Secondly* again, as to the next Plea *viz.* the Enjoyment of a diverting and uſefull Good-Fellowſhip. Tho' they pretend that Liberal Drinking Creates Amity; Heighten's the Enjoyments of Society, and makes it uſefull, by making Men of Parts and Learning, more Free and Communicative; neither here can I eaſily grant them what they Contend for.

For tho' it be true, what ſo commonly they urge, that Man, as a Reaſonable Creature, is Social; and that therefore his preſent Happineſs muſt in great Meaſure be Social too: That alſo, what tends to promote agreeable Society, and Amity, is Ordinarily to be looked upon as worthy to be Purſued: yet is it not true (as the Good-Fellow alſo contends) that Exceſſive Drinking tends to Cement Men's Affections, and to Promote Human Happineſs, by uniting Men in a real Good-fellowſhip. On the Contary, it tends to create Quarrels betwixt thoſe that are Friends; For as

Solo-

Solomon ſpeaks and as Experience atteſts, *Who hath Wo? who hath Sorrow? who hath Contentions? who hath Wounds without Cauſe? who hath Redneſs of Eyes? They that tarry long at the Wine, they that go to ſeek mixt Wine.* *Pro.* 23. 29, 30.

Now if Contentions, and Wounds without cauſe, are to be ſtiled true Good-Fellowſhip, I am much Miſtaken.

Not to mention, that it ſeems nothing leſs than a Contradiction, to urge (as the Makers of this Plea uſually do) that Man, as a Rational Creature, is Sociable, and yet to pretend that Exceſſive Drinking is requiſite to make him Social: that is to ſay, in effect, that his Reaſon makes him Sociable; and yet that he is not actually Social, till he has diveſted himſelf of his Reaſon.

And tho' again it be granted, that to Converſe with Perſons of Parts and Learning (Eſpecially if Communicative) is uſefull as well as Pleaſant; it being true, *That as Iron ſharpen's Iron; ſo doth a Man ſharpen the Countenance* [nay and wit] *of his Friend:* yet muſt it be denyed that Exceſſive Drinking makes Converſation more uſefull, by Heightning Wit, and making Perſons more Communicative of it. It may, and often does, let looſe the Tongue; but it is for Babling, as *Solomon* Obſerves, *Pro.* 23. 29. It does indeed make Men Communicative; but it diſables Reaſon firſt; ſo that it is not of that wit, that may profit others; but of thoſe *Pro.* 27. *v.* 17.

Imper-

Impertinences, that it would be more for their own Credit, and the Edification of their Companions, that they ſhould be kept in.

Indeed, it is an Abſurdity in Reaſon, to Converſe there for the Improvement of one's Parts, where the Reaſoning faculty ſeems the great Grievance; and to look there for Edification, where Reaſon is diſmiſſed before Reſervedneſs, and where Men begin not to be more Communicative than otherwiſe, till there is hardly any thing left in them worthy a Communication.

3. And *Thirdly*, as to thoſe Men of Honour, who in their Exceſs ſeek the Glory of Victory; give me leave to tell them, that while they reach at Honour in this, they only ſhew their Folly, and expoſe to the World their Ignorance as to what Honour is.

'Tis Honour theſe Perſons ſeek; and that Honour Reſults from out-doing others in Somewhat, they have Iuſt Capacity enough to diſcover; but (which ſhews the Abundance of their Wiſdom) in what they know not. Hence inſtead of Vieing it in Virtue, they Vie Vices with each other, and ſeek for Glory where of Neceſſity they muſt find diſgrace.

The Honour, indeed, which they propoſe to themſelves is in it ſelf no other, and what they Glory in is their Shame. For the Conteſt is only, who ſhall be moſt a Brute; or rather who

who shall be Likest the Devil himself, whose Glory is in Sin, and in the Ruine of others. And the Victor generally is not so much he, who hath the strongest Brain, as he, who hath least Wit as well as Conscience: he, I say, whose Head is oft secured from being disorder'd, only by that disorder which is Natural to it.

4. But Fourthly, Some pretend that they cannot go on with Trade, nor make Bargains so well, without having the Cup go round freely.

But why so? is there any such Law, as that we read of in the Revelations, that none shall buy or sell without having the *Mark of the Beast in their Foreheads?* no such matter. But yet, it seems, without being a little Overpower'd with Drink, Men are too Hard and Difficult, and till Reason begins to leave them, they are too Unreasonable to be dealt with.

But is it so Indeed, that Peoples Wits are a Hindrance to them in their Business? I always thought Trafficking to be a Barter and Exchange, founded upon the Necessities of Humane Life, and Regulated by Justice and Equity: to the Managing which, I apprehend (and I believe rightly too) a good degree of Understanding, as to the Nature of Commerce, and of the Commodities to be Bought and Sold, to be requisite;

and Beſides (ſince the World is ſo full of Diſhoneſty) a Particular Preſence of one's Wit's about one, and a Prudent Wareneſs, to ſecure one from being Over-reach'd.

Now can any one pretend, that a Man is more fit for all this, when his Reaſon is, tho' but in part, diſabled by drink? on the Contrary, the more the Perſon is in this Condition, the more expoſed is he to the Mercy of every one that hath Conſcience little enough to Cheat him: And if far gone, is ſo abſolutely unfitted for the Buſineſs of Trade, that an Honeſt-Man who values his Reputation, would not care, in thoſe Circumſtances, to make even a Fair Bargain with him; And a Knave need not queſtion but make a Prize of him by an Unfair one.

In ſhort, inſtead of promoting fair Trading, Exceſſive Drinking does ſo directly tend to nothing but the Contrary; It expoſing Men to be Cheated, by taking off the Edge of their Reaſon, and making them Fooliſhly eaſy; It diſpoſing others of ſtronger heads to cheat them, both by Leſſening the Reſtraints of Conſcience, and giving them the Temptation of an Opportunity: That, In my opinion, the very urging this Plea for Drinking, is no leſs then a Reflection upon the Modern way of Trading in General: and 'tis in Effect to confeſs, that Bargaining is but the Carrying on the Myſtery of Cozenage, to pretend

tend that it can't be ſo well carryed on without Tipling.

5. A Fifth and Laſt Plea, that I ſhall mention is this, That by taking a Liberty beyond the bounds of Temperance, Reproach is avoided.

In ſuch a Vicious Age as this, he that reſolves to make Conſcience of ſinfull Exceſs in Drinking, muſt expect to be Reproached for his Conduct. Some, who have no Conſcience at all, will deride him, and call him Scrupulous Fool, for pretending Conſcience. And others, who have, it may be, ſome Conſcience, but more Manners, will prehaps commend his Sobriety in General, but be alwayes almoſt taxing it in Particular, as ill timed; to oblige the Company better (as they think) becoming good Breeding. Some will reproach him, as Ill-humour'd, and Unſociable, becauſe he Boggles in Company; and others will charge his Sobriety upon Covetouſneſs, and ſay it is becauſe he does not care for the Expence, not becauſe he hates the Vice, that he will not be drunk as they will. Thus while a Man Endeavours to Pleaſe God, he will find it a hard Matter to Pleaſe the World; and if he would avoid the Upbraidings of an Evil Conſcience, he will ſcarce Eſcape thoſe of Evil-men.

Now the Cowardice of many Men, who other-

wiſe are Convinced of the Evil of this Vice, is what betray's them into the Sin; and to eſcape the Reproach of the World, they take Sanctuary in the Vice they inwardly Condemn.

But as to theſe Perſons, who are ſo very ſenſible of Reproach, I ſay, that by theſe methods, they in Reality eſcape no Reproach; for what they ſhun is not Reproach, but the contrary. But what? Is it not Reproach to be ſtyled Ill-bred, Ill-humour'd, Sordid and Unſociable. 'Tis true it is, but then only, when by Perſons of Vertue, we are ſtyled ſo: whereas to be Reproached by Perſons of Looſe Morals, is in truth to be Commended; for thereby they only tell the World that we are not like them.

Indeed, the Good-word of theſe Debauched Perſons is the Realeſt Reproach; The Sober and Wiſeſt part of Mankind are moſt apt to think Evil of thoſe they Commend; And to be cryed up as an Honeſt Man, by ſuch as theſe, is almoſt as little for a Mans real Reputation, as 'tis to be called downright Sot by others.

But after all; now we have ſhewn, that none of theſe Advantages, which the Drunkards pretend to, are truly attained by their Intemperance; Let us Liberally grant them all they Contend for. Let us Suppoſe, that to own no bounds of Temperance, is the way to gratify the Appetite; to Heighten, and make Uſefull Good-Fellowſhip: to

Attain

Attain Glory: to promote Trade: and finally to avoid preſent Reproach: yet neither thus will the Drunkard be able to get off of the Charge of Folly, ſince the Advantages he thus reaps, will no ways countervail the Dammages he Suſtains by the Vice.

I Appeal to Common Senſe, whether it be an Equivalent Exchange, to Barter away one's Health, one's Eſtate, one's Parts, one's Reputation here, and the Refined and Eternal Pleaſures of Paradiſe hereafter, only for the mean Satisfaction of one ſingle Appetite.

How Sadly again, are the Advantages of Good-Fellowſhip over-bought, when for the Purchaſe of them, beſides the ruining his Circumſtances here, a Man forfeits all Title to Heaven! that is, he excludes himſelf from the Sweet Converſe with Saints and Angels, and from the Preſence of God himſelf, for the ſake of the Pleaſures of Society, he throws himſelf, into Hell, where the Devils, and Damned Souls, will be at once the Companions, and Augmentors, of his Miſery; and all this for the ſake of good Company.

Again, as to that Glory, which our Mighty Men to drink Wine, gain by out Drinking others; whom, by the by, they Sometimes do no leſs then Murther, by drawing them into an Exceſs that Nature cannot bear: If this their Mighty Glory

Glory may be ſet againſt the preſent Ill-Conſequences of their Exceſs (which may very well be queſtioned) yet, who will Pretend that it can Ballance that Confuſion of face, with which God at the Laſt Day will cover them? or how will it be able to make the Hotteſt Place in Hell (which theſe Gloriers in their Crimes certainly deſerve) Eaſy and Supportable!

And then, as to the Advantages in Bargaining, which ſome pretend to reap by Drinking Immoderately; ſet againſt theſe, the Blot that a Man gets in his Reputation by Driving Bargains in this Suſpicious Manner; ſet againſt it the other Temporal Inconveniences, that follow or Accompany the Exceſs; ſet finally againſt it the Loſs of his Soul in the other World, And I believe every one will be convinced, that the Gains of this way of Trading are dearly Purchaſed. For as our Saviour ſaith, *What is a Man profited, if he ſhall gain the whole World, and Loſe his own Soul? or what ſhall a Man give in Exchange for his Soul?*

Mat: 16. 26.

And finally, as to the avoiding Reproach: Is it worth Wiſe-Men's while, to avoid the Ill-grounded Reflections from Sinners, by pulling upon themſelves the deſerved Scorn of Good-Men here, and that Eternal Shame and Everlaſting Contempt, with which, before God, Angels, and Men, they ſhall be covered hereafter? From which

which, what alas! will be able to ſhroud them! what Rocks or Mountains to hide them from it, and its Eternally Fatal Conſequences!

Can this be called Wiſdom, to be content to be Damned, that we may not be ſtiled Ill-bred Perſons; and to follow our Companions into the Burning Pit, to avoid the unjuſt Reproach of Unſociable?

If this be Wiſdom, to make ſuch Exchanges, and act by ſuch Meaſures, to avoid mere Trifles, and purchaſe Inconſiderable goods (if any at all) by running one ſelf into ſo great, ſo Fatal Inconveniences, I know not what is Folly. Nay if this Acting be not folly, Nothing is; And the Diſtinction betwixt Wiſdom and Folly is but Verbal and Imaginary, if thoſe that act thus, are not (not only, as *Solomon* ſpeaks, not Wiſe, but even) the Greateſt of Fools.

Now to God the Father, God the Son, and God the Holy Ghoſt, be Glory. &c

FINIS.